

All India Oriental Conference

Centenary Celebration Publication Series - 13

**CODES, CONDUCTS, ETHICS AND
PRINCIPLES OF HUMAN LIFE
(IN THE VIEW OF AYURVED)**

Dr. Pragati Prafulla Waghmare

Chief Editor

Prof. Srinivasa Varkhedi

Vice-Chancellor, KKSU, Ramtek

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राष्ट्रहिताय संस्कृतम्

**Kavikulaguru Kalidas Sanskrit University,
Ramtek**

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2020

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PREFACE

It is indeed a matter of great pleasure and pride for Kavikulaguru Kalidas Sanskrit University, Ramtek to have this rarest opportunity of hosting the 50th session of All India Oriental Conference at Nagpur. This AIOC-50th session at Nagpur will be forever remembered by all as the year 2019 also happens to be the year of Centenary Celebration of AIOC. The premier objective with which the great scholars of yester years had contemplated and established this national academic event called All India Oriental Conference has been achieved through these years with scores of young scholars contributing significantly to the treasure house of knowledge through their valuable research work.

The research of yore and of the present should be properly recorded so as to make it easily available to all lovers of knowledge and wisdom in the years to come. With this objective, we have contemplated to commemorate the 100th year of this grand event of 50th session of AIOC by way of publishing 100 monographs on different subjects in four languages viz., Sanskrit, Hindi, Marathi and English. It is no doubt a herculean task but still worth of it, for the reason that these 100 monographs will inspire many young scholars to take upon a fresh study and research of the oriental subjects with more vigour and zeal.

The AIOC Centenary Publication Series includes wide variety of subjects like Literature, Language, Veda, Indian Philosophy, Sanskrit Grammar, Law, Children Literature, Yoga, Astronomy and Astrology, Ayurveda, Pali, Prakrit, Jain, Buddhism, Education, Library Science, Poetics, Aesthetics, and Indology. It also includes reprint of some rare texts of academic importance which have gone out of print are not easily available. We wish to mark this centenary celebrations with this series that connects the glory of the past and aspirations of future. I place on record my sincere gratitude to all the authors of these monographs who have kindly contributed to the richness of this

series.

I am confident that the books published in these series will definitely inspire the lovers of Oriental Learning in general and of Sanskrit Language and Literature in particular.

On this occasion, we have published a memorable book of all the speeches of Section-Presidents of all previous sessions of AIOC. It is indeed a very capacious addition to any collection. I with all respect thank two eminent scholars of our times - Prof. Gautam Patel, President and Prof. Saroja Bhate, General Secretary, the torch bearers of AIOC who have not only encouraged us in this venture but also made all efforts to provide these valuable historical speeches for us. I thank all executive members of AIOC and my colleagues of the varsity for making this event a grand success. My words fall short in describing the painstaking efforts and scholarly commitment of my esteemed colleague Prof. Madhusudan Penna, local secretary of this session in bringing out this series.

I also take this opportunity to profusely thank Shri. Subhash Jain and Shri Dipak Jain, the proprietors of New Bharatiya Book Corporation, New Delhi for their enthusiastic approach and timely work with all precision and grace.

Let us all sanctify ourselves in the eternal flow of wisdom by reading these books and recommending these to others also!

सरस्वती श्रुतिमहती महीयताम्

Ramtek
10th January 2020

Prof. Srinivasa Varakhedi
Vice Chancellor, KKSU

Kavikulaguru Kalidas Sanskrit University
All India Oriental Conference

100th Year 50th Session
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Today whole world is facing social, behavioral problems all over. Many psychological problems are popping up and new challenges and questions are arising day by day. Ayurved strongly precipitates that there are two types of diseases; physical as well as psychological. Today whole world is looking at Ayurved as a solution to physical ill health. Then what about psychological, emotional, social health of a society? Can Ayurved be a boon to these issues? A question was disturbing me and being a student of Ayurved I started studying Brihattrayee (Charak Samhita, Sushrut Samhita, Vagbhatkrut Ashtang Rachana and Ashtang Hridaya) on the aspect of social life and to the great achievement I found that these three treatises have a treasure suggesting social and behavioral solutions through codes and conducts, ethics and principles of society life. At the same time, these Samhitas describe food culture, food eating etiquettes, manners and proper way of cooking. A study was going on these topics and suddenly I came to know about Kavikulguru Kalidas Sankar University's Research Monograph programme and got attracted towards it. Certainly this work **'CODES, CONDUCTS, ETHICS & PRINCIPLES OF HUMAN LIFE (IN THE VIEW OF AYURVED)'** will be a pathway to social health and proper food culture. I thank KKSU for such a great opportunity Dr. Vijaya Vilas Joshi; Mrs. Veena Ganu encouraged me to compose a monograph on these issues. I am really thankful to them.

My strength, my mother Dr. Sharda Ramesh Gadge is always an encouragement to me. I have no words to express my gratitude towards her.

When anybody pats on your back, it gives you strength. Same happened with me when my College's (Bhaushaeb Mulak Ayurved College, Butibori, and Nagpur) respected Principal Dr. Madhusudan Gupta penned preface for my work. I thank him from the bottom of my heart. My College Management, Principal Sir and my colleagues always encourage me in my every work. It makes me thankful towards them.

My parents, husband, son, my family members always supported and always encouraged me in my studies and in this project also. I thank them for their ultimate support and faith in me.

At the end, I thank that Almighty God without whose direction, not even a leaf shakes. 'He' is the only director of all deeds. He made an opportunity for me and opportunity knocked my door. The word 'Thanks' is very a tiny word to bow down to him.

Thank you everyone!!!

PREFACE

Our Indian society strongly believes in wellbeing of society. We recite shloka saying-‘All should be happy, all should be healthy, and all should see sacred things and no one should receive sorrow.’ How beautiful and meaningful this thought is! We pray for the wellbeing of whole universe. Whole universe is our home. We pray for the healthy status of our home i.e. Earth. Then ultimately it is our moral duty to take care of it. Ayurveda also suggests so. It suggests through various codes and conducts of different issues. Major of the issues are societal life and food consumption.

Society is the group of people in a country or area, thought of as a group and who have shared customs and laws. So the society must have some rules to run properly. Those rules or codes and conducts when followed, it becomes an ideal society and the life becomes peaceful, happy and healthy life. The same way when digestive fire is offered Samidha i.e. food properly with certain codes and conducts; it keeps the society in pink state of health.

One of the eminent faculties of our college, Dr. Pragati Prafulla Waghmare has worked on the above said topic for her research monograph titled **‘CODES, CONDUCTS, ETHICS & PRINCIPLES OF HUMAN LIFE (IN THE VIEW OF AYURVED)’** under a project by Kavikulguru Kalidas Sanskrit University, Ramtek. Her work is very much to the point, keen and it shows her hard

work. Definitely her studies on these topics would become a path way to researchers on these issues.

I congratulate KKSU, Ramtek for such an initiative in the field of research monograph. I congratulate Dr. Pragati for her success and wish all the luck for her upcoming success.

Thanking you

Dr. Madhusudan Gupta

Principal

Bhausaheb Mulak Ayurved College,

Butibori, Nagpur.

CODES, CONDUCTS, ETHICS & PRINCIPLES OF HUMAN LIFE

(IN THE VIEW OF AYURVED)

Introduction

Ayurved, the science of life is the most ancient branch of medicine in India. The science of life which tells us about the wholesome and unwholesome, beneficial and non-beneficial lives is Ayurveda. ⁽¹⁾ Out of four Vedas, Ayurveda is the branch of Atharvaveda dealing in the field of welfare and health of society. According to Ayurvedavataran, Ayurveda was recalled by Lord Brahma to take care of all creatures of Earth. It has two paramparas; daivi (divine) and manushi (manual) parampara.⁽²⁾ Ayurved has eight branches; hence it is also called as Ashtang Ayurved. Kaya(Medicine), Bal (related to children), Graha (related to graha) , Urdhwang (ENT), Shalya (Surgery) , Danshtra (Toxicology) , Jara (Geriatrics) , Vrush (related to good progeny) are these eight branches. These branches were equally developed and under research and development process. Various Samhitas or treaties are found on these branches separately. Out of them Charak Samhita of the branch Kayachikitsa , Sushrut Samhita of the branch Shalya and Ashtang Sangrah and Ashtang Hridaya of Acharya Vagbhata based on both Kayachikitsa and Surgery are very important and famous as well. These three altogether called as Bruhattrayee of Ayurveda.

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About the Bruhatrayee of Ayurved

Charak Samhita

Charak Samhita is one of the important treatises of Bruhatrayee. It is based on the first and important branch Kayachikitsa of Ayurved. Charak samhita's basic principles are found true in today's modern era also. This Samhita dates back in Upanishat kal, i.e. 1000 B.C. Charak Samhita has three phases or three eras in composition of it.

I phase – Upanishatkal -1000BC

This phase is the beginning era of Charak Samhita. Maharshi Atreya had six disciples namely Agnivesha , Bhel , Jatukarna , Harit , Parashar and Ksharpani. Guru would describe the topics to students and students would acquire the knowledge and grasp it. It was maukhiki parampara. Each of these six disciples composed their tantras on the teachings of Maharshi Atreya. Agnivesh also composed a tantra titled 'Agnivesh Tantra'. It became very famous and accepted by people. It was only in the form of sutras. No description was composed. For many years people used 'Agnivesha Tantra' as a handbook of medicine.

II Phase - 2nd century B.C.

This phase is the phase of redaction, reformation and revision. Acharya Charak redacted Agnivesh tantra and

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composed it in the form of Charak Samhita. He elaborated Agnivesha Tantra's Sutras. There are various theories regarding identity of Acharya Charak. Some say that it was the avatar of Maharshi Patanjali, some find him as Rajvaidya of Kanishka Rajya. Some say that he was not a particular person but a group of people who used to dance on bamboos. One view also suggests that it was a group of vaidyas who used to wander in various villages treating people. True identity of Acharya Charak has various aspects and views. He elaborated work of Acharya Agnivesha, described it and made suitable to understanding of common people titled 'Charak Samhita'.

III Phase – 4th century AD

It is comparatively a modern era. Acharya Drudhabala , son of Kapilabala of Panchanadapur redacted and completed Charak Samhita . By the time of Drudhabala, Charak Samhita's 17 chapters of Chikitsasthan , 12 chapters of Kalpasthan and 12 chapters of Siddhistan were missing. He redacted Charak Samhita and completed last 17 chapters of Chikitsasthan, 12 Chapters of Kalpasthana and 12 Chapters of Siddhistan.

Though after performing such a great work on Charak Samhita, he did not changed its name nor took the credit of work. It shows his devotion to work and Charak Samhita. At the end of chapters he writes-

Agnivesh krute tantre, Charak pratisanskute , Dridhabala Sampurite

In all there are 8 Sthanas 120 chapters in Charak Samhita.

Sushrut Samhita

Sushrut Samhita belongs to the branch Shalya tantra. It is the most important treatise of Shalya Tantra. It has also gone through four phases to get accomplished. These phases are-

Phase I – 1000 to 1500 BC

The Divodas Dhanwantari , the king of Kashi was considered as the incarnation of Dhanwantari who had taken birth by churning the milk ocean. Divodas Dhanwantari taught Shalyatantra Pradhana Ayurveda to Sushrut etc. acharyas (the surgical school of Ayurveda.) the disciple of Divodas Dhanwantari in the period of 1500-1000BC , the son of Vishwamitra , can be considered as Sushruta I.

Phase II – 200 AD

The Sushrut II lived around 200 AD, the son of Shalihotra, did some modifications in Sushruta Samhita and he was also associated with Ashwayurved , Gajayurveda.

Phase III – 500 AD

Sushrut Samhita was revised by Nagarjuna of 5th century AD.

Phase IV – 10th Century AD

Later Sushrut Samhita was again corrected by Chandrata of 10th century AD.

Sushrut Samhita has 6 sthanas and 186 chapters.

Vagbhatkrut Rachana (6)

Its era is considered to be 4th century AD to 6th century AD its comparatively a modern era.

Acharya Vagbhat is one of the famous and important stalwarts of Ayurved. He was the author of Ashtang Sangraha and Ashtang Hrudaya. Its time dates back to 4th -5th century AD. There are again different views regarding identity of Acharya Vagbhat. Some find him the same person who penned two treatises Sangraha and Hridaya, and some find him to be two different individuals (grandfather and grandchild) who wrote Ashtang Sangraha and Ashtang Hrudaya respectively. Vagbhata was a son of Simhagupta and grandson of Vagbhata. He belonged to the region of Sindhu. He was the disciple of Avalokita the chief monk of Mahayana Buddhism.

Vagbhatacharya stated that his work is based on Charak Samhita and Sushrut Samhita.

Ashtang Sangraha consists of 6 divisions and 150 chapters and is in pattern of prose and verses.

Ashtang Hrudaya consists of 7 divisions and 160 chapters and is in pattern of verses, easy to get by hearted.

All three treatises are the base of Ayurveda. Hence their importance is always markable. ⁽³⁾

Today's era of modern life

Our today's era is very fast, happening era. Technological developments are helping us a lot in developing ourselves. We travel miles and miles in few hours. We see people sitting in another foreign country and have a talk with them. We receive every kind of knowledge on our fingertips. We have one or another option for anything except good health. Everything in this world can be regained except health. Hence, it is said that leave everything and take care of your health. This health is our real wealth. So true in this era also!

We don't like to wait. We get furious if things are going against us. Our fast , furious, busy life is ruining our physical, mental, emotional , societal health in one or another way, and we the people of modern era are searching the solution in years old Ayurved. If treatment of Ayurveda can work effectively on diseases of modern era then what are other principles of Ayurveda which also prove to be useful for modern era? Question arose in mind and hence this work is carried out.

Ayurveda does not only care about an individual but takes care of society as a whole. Apart from principles of treatment, other thoughts and advices regarding health of an individual and society are also important. Then and there only a society, a nation becomes healthy when its individuals are healthy physically, mentally and emotionally. This health is not built in a single moment. It takes years together and some codes, conducts and ethics of personal as well as societal life be followed.

Aim and objectives

Aim: To study Brihatrayee's codes, conducts, ethics and principles regarding healthy personal and social life of a human being

Objectives:

1. To study codes and conducts of a human life
2. To understand the food culture and its codes and conducts

Materials and Method

A literary review of Charak Samhita, Sushrut Samhita and Vagbhatkrut Ashtang sangraha and Ashtang Hrudaya is selected for study. This study is limited upto Bruhatrayee only. Charak Samhita, Sushrut Samhita, Vagbhatkrut Rachana are studied for this review. Acharya Vagbhat follows both streams of Kayachikitsa and Shalya, hence views of Acharya

Charak and Acharya Sushrut are found repeated in his treatise. To avoid repetitions only one view of any of the treatises is taken into consideration wherever needed. No other texts are reviewed to avoid unnecessary repetitions and unnecessary descriptions. A descriptive study is carried out.

Codes and conducts of a human life

While describing codes and conducts of human life Bruhatrayee thinks about the following aspects-

- Education System

According to Indian culture our life is divided into four Ashramas. They are Brahmacharyashrama, Gruhasthashrama, Vanaprasthashram & Sanshyasashram. Out of these Chaturvidha Ashram, to acquire knowledge is the first ashram, i.e. Brahmacharyashram. As Ayurveda is a part of Atharvaveda , the school of learning was Guru Shishya parampara. Disciples used to reside at Guru's place and acquire knowledge. An innocent child of eight years would enter in Gurukul and a young, learned, wise, mannered, handsome, gentle man would leave the guru's place. That was the transformation of a raw thing into a very cultured one. So much of strength a Gurukul would impart in a person.

According to Charak Samhita Acharya Atreya had six disciples namely Agnivesha, Jatukarna, Harit, Bhel,

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Ksharpani and Parashar. ⁽⁴⁾ All these disciples wrote their own tantras. Guru would describe, teach various topics and students would grasp their knowledge. Maukhiki parampara was the first among all techniques of learning.

When an eight year old, innocent student enters Gurukul, it's completely guru's responsibility to teach him codes and conducts of daily routine also all along with ethics and manners of the profession he is acquiring.

Why to follow codes and conducts?

Charakacharya while describing Sadvrutta, explains the importance of it. He says-

One who desires to promote his own wellbeing should follow the entire code of good conduct fully, invariably and cautiously.

Codes of good conduct if practiced, fulfills two objectives simultaneously – health and control over sense organs. ⁽⁵⁾

One desirous of Sukha in this world and the world beyond , he should try his level best to follow the principles of health relating to Ahar , Achara and Chesta. ⁽⁶⁾

Acharya Vagbhat's view-

Happiness of all the living beings depends upon the activities of human beings. Such happiness is based on righteousness, right moral conduct. Therefore a policy of righteousness should be followed by every individual. ⁽⁷⁾

Acharya Sushrut's view -

Codes and conducts pacify mental disorders and thus mental health is achieved.

Mental disorders – Mental ones are anger, sorrow, fear, exhilaration, depression, envy, jealousy, anxiety, malice, passion, greed etc. caused by different forms of desire and aversion. ⁽⁸⁾

Selection of a Guru-

Guru is a very precious person in our life. He is nobody else but God himself. He is called Brahma, Vishnu and Mahesh. He is the Parabrahma. Therefore, he should be always worshipped. 'Acharya Devo Bhav' is the advice of Taittiriyaopanishad. Out of four Pramanas of knowledge Aptopadesh stands first. Guru's worthy speech comes under the definition of Aptopadesh.

Guru, who will show us the path of life should also be, examined prior seeking admission to him or else the whole life gets ruined.

How to select a Guru?

In the third act of Uttararamcharitam of Bhavbhuti a disciple named Atreyee is searching for a proper Guru, it shows that the students were supposed to search for a proper teacher.

After examining the shastra which we opt to study, now it's time to select Guru by testing his qualities. A Guru should possess following qualities -

The teacher possessing qualities like clear idea of the subject, theory and practical applications, skillful, agreeable, pure, deft in practical experience, well equipped, possessing all the senses in normal condition , who is conversant constitution, curability of Dosha and line of treatment, who possesses special insight into the science, who is free from envy, infuse knowledge to good disciple in a short time like seasonal cloud providing good crop in suitable land in a proper time. ⁽⁹⁾

Vagbhatacharya quotes the whole world as 'guru' -

The whole world is a teacher for a talented individual, hence after considering the meaning and effects of social factors the actions and demeanors of the society should be imitated. ⁽¹⁰⁾

Teacher's conduct –

Brihatrayee also thinks about the conduct of teacher. The teacher is supposed to behave according to some code and conduct and discipline.

A teacher should not discriminate any student on any of the issues. He should observe pupil's behavior and impart him the knowledge. Guru says-

If in spite of your behaving well, I see otherwise, then I may be sinful and my learning is unfruitful. ⁽¹¹⁾

It shows the moral responsibility of a teacher. He is supposed to observe even the minute behavior of his pupil.

How to teach a student -

After being purified by daily routine, wearing upper garment(Uttariyama) and un agitated, the pupil should present himself at the prescribed time of study and then the teacher according to his ability, should teach him words, quarter verse or whole verse: these words, quarter verses and whole verses should be connected in the order again and again, in this way he should involve each student in turn and lastly he himself should read neither too fast nor too slow, un hesitated, without nasal pronunciation, in clear letters without compressing them , without making physical gestures with eyes , brows , lips and hands , well refined with neither too louder nor too mild voice, nobody should pass between these two while studying. ⁽¹²⁾

The disciple even having studied the entire scripture, should be subjected to practical work, he should also be given instructions on the way of practice in sneha or incision etc. One, even having acquired great learning, is unfit for the profession if he has not done the practical work. ⁽¹³⁾

More or less the same advice is advised by Acharya Charaka.

It shows that the teacher and the student, both are supposed to finish their (anvikas), daily routine before starting the teaching class. As the teaching method was only the oral one, repetition of the same verse was expected. Pronunciation of the teacher was very important. No disturbance by any other person was tolerable. Concentration of teacher and student was very essential in this teaching process. Proper physical gestures were very much important while teaching. Theoretical and practical knowledge, both were equally important and the teacher was supposed to make the students practically perfect. It shows that Sushruta has minutely thought about the teaching process.

Selection of a student –

Acharya Sushrut has mentioned qualities of a student.

One of the brahmanas, kshatriyas or vaisyas, endowed with the qualities of clan, age, nature, courage, purity, good behavior, submission, power, strength, intellect, perseverance, memory, thinking and presence of mind, having thin tongue, lips and tip of teeth and handsome face, eyes and nose, with composed mind, speech and movements and bearing difficult situations should be initiated as pupil by the physician. That with opposite qualities should not be initiated.

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A brahman can initiate all the three castes. Some say that sudra also, if endowed with familial qualities, may be taught but without mantra (incantation) and formal initiation. ⁽¹⁴⁾

It shows that the good qualities of a student were very important. The selection of a student depended on the qualities of child. Nobody was deprived from education, but the selection of a student depended on the Guru.

Qualities of a student

The pupil living clean and pure, devoted to the teacher, dexterous, free from drowsiness and excessive sleep and studying by the aforesaid method becomes accomplished in the scripture.

After finishing study one should make efforts to attain excellence of speech, understanding, boldness, dexterity, practice and successful management. ⁽¹⁵⁾

Acharya Sushrut is very firm in mentioning the qualities of a student.

The student should be punctual, devoted and having faith in teacher. He should follow the orders of the teacher and should behave with discipline. He should work hard to become a good orator. He should be bold enough to practice his knowledge and successful management in the society. It shows that it was the responsibility of the

Gurukul to develop the personality and qualities of the students and make him a good citizen.

Importance of interpretation

Interpretation of knowledge is very important even today. Sushrutacharya has thought very minutely in this direction.

Study even if completed but not interpreted with ideas proves only tiresome like the load of sandalwood for an ass.

By studying a single scripture one does not know the conclusive essence of the same, hence the physician should try to understand the scripture after knowledge of several disciplines.

One who performs professional work after acquiring the scriptural knowledge delivered directly by the teacher and studying and practicing constantly is the real physician while others are burglars. ⁽¹⁶⁾

One who is only knower of the scripture but untrained in practices gets confused while facing a patient like timid man in the battle.

One who is skilled in practices with boldness but is devoid of theoretical knowledge does not get recognition in the elite and is even awarded capital punishment by the state.

Both of them are unskilled and incapable in their job possessing half knowledge, either theoretical or practical like birds with a single eye.

The quack who is ignorant in practical application of unction etc. and excision etc. kills the people out of greed due to negligence of the state.

One who is expert in both (theory and practical) and intelligent is capable of accomplishing his object as the two wheeled chariot successfully carries on its job in the battle. ⁽¹⁷⁾

Use of our knowledge in practical life is very important. Only theoretical knowledge is only a burden. If the theoretical knowledge is not practiced, then it is of no use. The student should try to apply his knowledge in his practical life otherwise all his efforts of acquiring knowledge are fruitless. This thought of Sushrutacharya is very important even today.

When and where not to study-

The study should be carried on in a proper time. The student is not supposed to study according to his own convenience and mood. Sushrutacharya has mentioned the proper timings and places for learning.

In the dark fortnight, Ashtami, full moon and no moon day, the same in the bright fortnight, untimely lightening and thundering clouds, troubled states of family country

and the king, in crematorium, place of killing and battle fields, in ceremonies and at the sight of the portents.(bad omens) In these situations one should not study also when the learned do not study and in unclean condition. ⁽¹⁸⁾

According to Sushrutacharya, Ashtami (8th day of each fortnight), Pournima (Full Moon Night) and Amavasya (No moon night) are the Anadhyaya Diwasa. These four days should be avoided for learning, as according to Astrology, phases of Moon play an important role on the minds and emotions of a human being. (Purushsukta) It means that one holiday in a week was expected. It is expected even today in teaching learning process. Secondly the mind of a student should be peaceful and tensionless, hence he is supposed to study in a tense atmosphere neither in his family nor in his state. The place of learning also is important. The student is not supposed to study in graveyard, dirty places and public places. Concentration of mind is very essential for studies. All these suggestions are important even today.

Codes and conducts of a physician

Physician or a Vaidya is an important member of society. He is the person whom people follow or look towards him as an ideal identity. Hence responsibility of physician becomes high to live with morals, ethics, principles and etiquettes in a society. He is the most respected member of society.

Vagbhatacharya says-

After completing training, it is the third birth of the physician because the physician does not carry the epithet 'Vaidya' from the previous birth. On completion of training, Brahma or Arsha psyche enters into him certainly according to the (type of) knowledge. Hence the physician is known as the thrice born. (Trija) The wise, desirous of stable life, should not backbite, reproach and harm the master of life. ⁽¹⁹⁾

This statement shows how important and responsible a physician is in a society! He is not only Dwij but a person in whom God resides.

Qualities of vaidya

Like Guru and Shishya, a physician is expected to have some qualities which make a thorough ideal life. These qualities according to Vagbhatacharya are-

As regards the pre requisites of the physician, he should be efficient, he must have learnt the science in all its branches from an able preceptor and he must have witnessed the therapies and thus gained practical experience. He should also possess a pure body, a clean mind and a pure speech. ⁽²⁰⁾

Charakacharya says –

Excellent medical knowledge, extensive practical knowledge and experience, dexterity and cleanliness are the qualities of a physician. ⁽²¹⁾

One who possesses the knowledge of Hetu (causative factors of diseases), Linga (characteristic features of diseases), Prashaman (treatment methods for diseases) and preventive or recurrence of diseases is the best bhishak and fit to be Rajvaidya. ⁽²²⁾

No disease is incurable for a physician who possesses below six qualities. Those six qualities are vidya (knowledge), vitarka (critical approach), vijnana (insightful understanding), smruti (good memory), tatparata (dedication in curing diseases) and kriya (practical knowledge). ⁽²³⁾

Four aims of physician- Maitri (friendliness), Karunyam Arteshu (sympathetic and kindness towards patients), Shakye priti (should be concentrated on the diseases which can be cured), Upekshanam prakrutistheshu (should neglect incurable diseases)

By giving various examples Charakacharya quotes the importance of vaidya among four factors of chikitsa i.e. Bhishak, Dravya, Upasthata and Rugna. ⁽²⁴⁾

Karana (instrument) explained first the examination of physician, that who eliminates the disease through treatment, who is expert in applying proper of principles from all aspects, being desirous to bring all Dhatu in

equilibrium. The physician being endowed with these qualities is capable to bring the Dhatu in equilibrium. (25)

Charakacharya's view on qualities of vaidya is very wide. He also mentions types of vaidyas according to their qualities. The types are Chadmachar, Siddhasadhit, Pranabhisar, Rogabhisar, Pallavgrahi. He also mentions qualities of quacks, ill effects of treatment treated by quacks.

Sushrutacharya's view -

Fearlessness, swift action, sharpness of instrument, absence of perspiration, trembling and confusion, these are the merits of surgeon performing the surgical operation. (26)

Treating a patient with spent up life span one may face failure in society and as such the expert physician should observe the aristas carefully. (27)

Meritorious physician alone is always able to carry the patient through as the helmsman saves the boat in river even in absence of attendants.

The ideal physician, the first limb, should have properly studied the subject with its ideas, should have undergone the demonstrations, should have practiced himself, should be of light hand, clean and pure, courageous, equipped with accessories and drugs, having presence of mind,

wise, industrious, expert and devoted to truth and virtue.
(28)

Sushrutacharya advises boldness, confidence in performing actions and good status of instruments he is using. Vaidya should have knowledge of arishtas, theoretical and practical knowledge and most important should be free from mental distresses.

How to enter in a profession?

To enter in any profession is a tremendous change in life. It's the time when one uses its theoretical knowledge in a practical way and if it's a medical profession then responsibility doubles because here you deal with the lives of people. Then how to enter in a profession? What preparations you need? It is explained by Acharya Sushrut in a very professional way. He says-

The physician should enter into the professional field after having studied the scripture , having acquired knowledge of scriptural ideas, having observed practices , performed practical work, participating in discourses, having obtained license from the Government, having cut his nails and hair short, being pure and clean having put on white apparel, having taken umbrella and stick in hand, with shoes and unostentatious dress, with cheerfulness and pleasant speech, not assuming magical powers, being friendly to all creatures and escorted by good attendants.

(29)

Sushrutacharya emphasizes on theoretical and practical knowledge. Permission from Government is said mandatory. How important this is? It means Sushrutacharya had enough knowledge of prohibiting quacks from treating patients. He also advises physicians not to make fake promises and do not assume magical powers. Personal hygiene and mannered way of dressing is also advised. He also described how a physician should appear in a profession.

Patient's attitude towards physician-

Patient's attitude towards physician is a very important topic today. Now a day we are observing many cases of assault on physicians by patients. Physicians have lost their lives in such attacks. Physicians face patients and their relative's anger sometimes on no issues. It's very disturbing. Let's find out Vagbhatacharya's view on this issue-

The treated patient, whether having promised or not, if does not offer anything to the physician he is not freed (from the debt).

Physician's attitude towards patient

As said earlier, attacks on doctors by patients are increasing day by day. Sometimes doctor's behavior makes patients and their relatives irritate or sometime some misinterpretations make the situation worst. This results in attacks on doctors by furious patients and their

relatives. Vagbhatacharya quotes relation of patient and physician in this way-

(On the other hand) The physician too should consider all his patients as his own sons; protect them sincerely from all the troubles, wishing the excellent piety. Ayurveda has been enlightened by the great sages devoted to piety and wishing immortal positions for welfare and not for earning or enjoyment.

That who takes up the treatment only for human welfare and not for earning or enjoying exceeds all and those who sell the regimens of therapy for livelihood are devoted to the heap of dust leaving aside the store of gold.

That who provides life to those being dragged to the abode of death by severe diseases while cutting the death nets cannot be stimulated with any other donor of virtue and wealth because there is no charity better than providing life.

The physician considering compassion on beings as the highest virtue, proceeds in treatment of patients, accomplishes all objects and enjoys maximum happiness.
(30)

Conduct of pupil towards patients –

These advices worthy even today. Sushruta again firmly advices physicians that -

Twice born (Dwij), elders, poor, friends, mendicants, submissive, gentlemen, orphans and those approaching for help should be treated with his medicines like his family members. This is good. Hunters, fowlers, fallen and sinner should not be treated. Thus learning shines and one attains friends, fame, virtue, wealth and enjoyment.
(31)

Sushrutacharya adds qualities like piety, generosity, human welfare, heap of virtue, charity of providing life, compassion to the qualities of a physician. Patient – physician relationship depends on both of them, if any one of them loses his patience then the situation becomes worst and uncontrollable. Sushruta emphasizes on these good qualities of physician and patient both. No patient should be neglected, rejected or abused by the physician or his assistants or attendants and even their relatives should not be hurt with harsh language.

Codes of examining a patient

To examine a patient is a practical practice. One attains it by regular practical approach. There are some codes and conducts in examining a patient. Some principles are followed today also in treating a patient. Some ethics are followed-according to Sushrutacharya-

He should enter into the patients house with favorableness of messenger, sign, omen and other auspicious objects and

having taken his seat should inspect, palpate and interrogate the patient.

Some say – ‘Generally diseases should be diagnosed by these three means of examination’(Darshan, Sparshan, Prashna) but it is not correct in fact six fold is the method of diagnosis of diseases such as by five sense organs ear etc. and interrogation.(Shadvidha pariksha)

After examining in third way, one should treat the curable diseases, maintain the palliable ones and should not take up the incurable ones. Generally, diseases of more than a year should be rejected. ⁽³²⁾

Acharya Sushrut states that a physician should enter patient’s home with a messenger, with good omen, should acquire knowledge of trividaha and shadvidha pariksha. He should behave with good manners and etiquettes. He should diagnose the type of disease and treat accordingly.

Behavior of a physician with ladies

Our Indian culture advices us that the due respect should be rendered towards a lady. She should be respected by all means. Ayurveda also emphasizes this culture in treating a lady patient. How a lady patient be treated? Let’s take a glimpse on this issue. Sushrutacharya says-

One should abstain from sitting, living and cutting jokes with women, moreover, no gift other than food from them should be accepted. ⁽³³⁾

Sushrutacharya advices to keep self-dignity by these ways of treating a woman.

Charakacharya says –

One should not insult women, should not have too much of faith on them, should not disclose secrets to women, should not endow her with authority, one should not perform sexual intercourse with a woman having menses, diseased, impure, having skin disorders etc., with undesirable appearance, behavior and attendance, unskilled, not favorable, having no lust, lust for other person, with other females.⁽³⁴⁾

Cleanliness and maintenance of hygiene

In every aspect of life cleanliness is very much important. And in medical field it holds the topmost priority. Innumerable microorganisms can worsen the situation of patient though well treated or operated. Hence today also it is advised to pay attention to cleanliness and hygiene of instruments and place of treatment. Sushrutacharya , as a surgeon advices a great attention towards cleanliness and hygiene. In Ayurveda, Rakshas word is used for microorganism. Sushrutacharya says-

One should always have small nails and hair; be pure and clean with white apparel and devoted to pacificator and auspicious rites, gods, brahmanas and preceptors. Why so? Because Raksas, the attendants of Pasupati, Kubera and Kumara (Kartukeya) are of great valor and fond of

violence and as they like flesh and blood, inflict the wounded for blood or sometimes for hospitable treatment or with desire to kill.

Preceptors and physicians should perform protective rites at dusk and dawn with other benedictory measures prescribed in Rugveda, Yajurveda, Samaveda, and Atharva Vedas.

One should carefully do fumigation with mustard, nimbi leaves, ghee and salt twice a day for ten days.

One should wear on head holy and medicinal drugs like Vacha , Ativisha. Langli etc.

To avoid Raksasa, one (a patient) should sit in a room furnished with lamp, water, weapon, garlands for head and neck, flowers, parched paddy etc. , listening talks which are excellent, auspicious and favorite , gladdened by such excellent talks and optimistic about recovery he soon recovers.⁽³⁵⁾

Use of fumigation, use of word Rakshasa for microorganisms, use of poisonous drugs to protect ourselves, process of fumigating the room is advised in detail by Sushrutacharya. Healing measures like clean and pleasant room, optimistic atmosphere are also advised for patients. All this is advised even today.

As Ayurveda is an ancient medical science of India, its teaching is making of a good physician. Hence from the

above mentioned codes and conducts of a teacher, student and a physician we can certainly draw a conclusion that Ayurveda treatises have done deep thinking on pedagogy also. They have mentioned such codes and conducts, such ethics and principles which are worthy in different types of teachings in today's era also. A separate study should be done on pedagogy of Ayurveda.

CODES AND CONDUCTS TO LIVE IN A SOCIETY

Human being is a social animal. He cannot live isolate or totally departed from others. He needs society for his psychological, physical, behavioral and social development. So to live in a society is his need. Then what does he include in his society? A question arises in mind. The answer comes from Vedas itself. A person accepts not only his family members , friends, relatives , neighbors but also the flora and fauna surrounding him in his society. He takes care of it, loves it. All these are his inevitable expanded family members. This Indian culture of society living is well known as 'Vasudhaiva Kutumbakam'. Even the definition of 'Sauhya' defines the vast thought of wellbeing of each and every part of society. This is the rich culture of ancient Indian society system. This concept of society is so deeply rooted amongst Indians that they can't even think of withdrawing a single object out of it. This culture of society living is reflected in our ancient treatises also. Ayurveda, the Veda of life or the fifth Veda takes care of this society. Pashu Ayurveda,

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Vruksha Ayurveda takes care of our animal and plant kingdom whereas Ayurveda is related to human being. Ayurveda tells us do's and don'ts in a society. In the older era Morals and etiquettes were incultivated into the tender aged students through their Gurukalas. Codes and conducts of society living includes various issues. They are-

Personal hygiene

One should bathe twice a day; one should clean excretory passages and feet frequently. Cutting of hair, shaving and nail cutting should be done thrice a fortnight. One should always wear untorned clothes, use flowers and fragrance, dress should be gentle and style of hair as commonly practiced. One should apply oil to head, ear, nose and feet daily.

One should not touch the head with bathing cloth, not should strike at the nail tips nor put on the same cloths after bath; one should not go out without touching the gems and ghee, the respectable, the auspicious and flowers. One should not go through keeping the respectable and the auspicious on left and others on right side.

Moreover celibacy, sleeping in windless place, hot water bath, sleeping in night and physical exercise are absolutely most wholesome.

One should cut his hair, nails and moustaches by not allowing them to grow long , keep his feet and orifices of waste substances and the ears , nose, eyes, urethra and anus neat and clean , take bath daily. Good dress which is not superfluous but is pleasant to look at; should be used and one should also put on scents.

An individual should wear ornaments as well as the precious stones, potent hymns and herbs preserved inside amulets.

In case one moves at night for an urgency one should walk holding an umbrella putting on footwear and looking straight to the distance of four arm's length in front of himself and one must move quipped with a baton, head dress and an assistant.

The person must not invade, set foot on or traverse the shade of a holy tree on which deities reside. A Buddhist shrine should also be treated in similar fashion. One should also not traverse shadow of an untouchable. The substance of worship, flag and unholy things, heap of ash, husk and dirt, sand dunes, boulders, places of offering to Gods or Demons and bathing places are also taken care of and one should not cross them too.

One must not swim across river with arms, should not approach huge fire, should not travel in an undependable boat and one should also not climb a tree which has an

unarguable record, mounting a defective vehicle is also to be avoided.

One should cover his mouth, must not blow his nose except for forcing out the dirty excretion, should not scratch the ground without any purpose, should also not project ugly movements of the parts of the body and should not sit on one's own heel for long hours.

The individual should avoid the direct breeze, sunlight, dust, snow, hard breezes, whirlwind and the like, should not sneeze, bath, cough, sleep, dine or copulate in inappropriate postures. The shade of a scaffold, and the places hated by the king should be avoided by the person,

One should not continue in night at junction of four roads or place where people assemble for recreation. Staying in the vicinity of a holy tree of a Buddhist shrine, junction of four roads and a temple is also to be avoided during night. One should not reside even during a day time in place of slaughter, forest, hauled houses and a burial ground.

One must avoid the company of wild animals, biting animals and those with horns. The wicked, the uncivilized and very talented individuals are also to be avoided. One should also avoid quarrel with individuals that are better placed. At the time of sunset or sunrise, one should avoid taking eatables, copulation , sleeping and studying .One should also avoid the eatables given by the enemies, offered during sacrificial ceremony , eatables given by

prostitutes and merchants, one should not produce sound with the body parts such as mouth and nails, should not shake the hand hair, should not move in between two receptacle of water, fire and honorable, should avoid the smoke of cadaver, moreover too much indulgence in wine and believing on women and allowing them independence are also the factors to be avoided.

Respect others

One should worship gods, cows, brahmanas, preceptors, elderly people, accomplished and teachers. One should honor fire; one should put on auspicious herbs,

Emotional\ Mental strengths

One should take initiative in talk and remain cheerful. One should have presence of mind even in difficult circumstances. Should offer oblation, perform religious sacrifices, donate, pay respect to road crossings, offer balis (religious offerings), entertain guests, offer pindas to forefathers, one should speak useful, measured, sweet and meaningful words, should be self-controlled, self-virtuous, jealous in cause and not in effect, free from anxiety, fearless, shy, wise, great courageous, skillful, forbearing, religious, positivist, devoted to teachers, accomplished persons and who are superior in modesty, intellect, learning, clan and age.

Personal protection

One should walk having umbrella, stick, turban and footwear and looking six feet forward. One should adopt auspicious conduct, should avoid places with dirty cloth, bones, thorns, impure articles, hairs, chaff, garbage, ash, skull and of bath and sacrifice. One should discontinue exercise before fatigue.

One should not move on uneven tops of mountains, climb on a tree, and take dip in waters with strong currents. One should not tread on the shadow of own kins or those of noble families, move around the place with fire menace.

One should not be indulged in undue courage, excessive sleep, night vigils, bath, drinks and food, should not stay for long with knees up and move forwards fierce animals and those having prominent teeth and horns, one should abstain from easterly wind, the Sun, dews and excessive winds and should not initiate quarrels.

Gentle gestures

One should behave like kith and kin to all living beings, pacify the angry , console the frightened and help the poor, be truthful , peaceful , tolerant on other's harsh words , remover of intolerance, should always look at the qualities of peaceful life and should alleviate the causes of attachment and aversion.

Be kind and generous

Maximum help should be provided to those who have no means of livelihood, are suffering from diseases and are afflicted with grief .Even the insects and ants should be treated with compassion and kindness as one treats oneself.

Gods, cows, brahmanas, elders, physician, king and guests should be worshipped by the people. Even the beggars must not be disappointed abused or rejected.

A person should remain helpful to the enemy causing damage to him. One should maintain a uniform state of mind during the period of wealth as well as during the hardship. Even though if a person remains envious of the cause of wealth, happiness, wellbeing and the like of others he should not be jealous of the effect of money, happiness and the like.

Compassion towards all living beings, granting of gifts, controlling the activities of the body, speech and mind, feeling of selfishness in the interest of others are considered as good conduct and moral behavior.

Social etiquettes

One should not tell a lie nor should take over other's possession nor should desire for other women or other's property , should not be inclined to enmity , should not indulge in sexual acts, should not be vicious even to

sinner, should not speak out other's defects, nor should try to know other's secrets, one should not keep company of the non-virtuous, hated by kings, lunatics, fallen persons , fetus killers, wretched and wicked, one should not ascend on defective vehicles, sit on hard seat of knee height, sleep on a bed not covered (with bed sheet), having no pillow, not sufficiently big or uneven.

Body language speaks

One should not laugh loudly, release flatus with sound, set in yawning, sneezing or laughter with uncovered mouth , deform the nose, grind the teeth, sound the nails, strike the bones, scrape the earth ,cut the grass , press the earthen lump , perform any abnormal action in body parts. One should not see light and undesirable, impure and inauspicious objects, produce any abnormality loud sound at the sight of corpse and tread on the shadow of sacred or otherwise person, during nights, one should not stay for long in temples, sacred place, raised platforms, cross roads, gardens, cremation grounds and at the place of execution, enter alone in a deserted house or a forest.

Society conducts

One should not be attached to women, friends and servants with sinful conduct, antagonize superiors and be attached to inferior persons. One should not take interest in crooked things, take shelter with the ignoble and create fear. One should not worship fire except in lonely and pure

condition and should not heat his body in downward position.

Company of good friends

One should be affectionate to one's friends and serve them with good deeds and one should not be in company of bad fellows.

Ten sins

The tens sins which should be strictly avoided include the following-

Himsa, Steya (stealing, robbery), Anythakama (unlawful sexual activity), Paisunya (back biting), Parusha (Harsha speech), Anrutvachan (scolding, speaking untruth), Sambhinnalapa (speech that causes confusion, separation, breaking of company), Vyapada (quarrel, intention of harming), Abhidnya (jealousy), Drugviparyaya (finding fault, causing misunderstanding)

How to dialogue

As suggested by the occasion related, one should speak soothingly and laconically and use words which are not untrue and are pleasing to the ear and heart.

With a pleasant face one must do conversation with others, one should be virtuous, kind and soft in demeanor, should not feel comfortable and happy alone himself and the one should involve others in one's happiness, one

should neither believe everybody nor suspect everyone, should not reveal that he has enmity to someone and neither should one report others that somebody is his enemy, one should also not make it public if he has got insulted. If a person had developed an uncomfortable relation with his employer he should also conceal this fact.

One should deal with the people in such a manner as best pleasing to them keeping in view their nature. Becoming well versed in the art of adoring others will always prove beneficial.

Sense organs

The sense organs should neither be strained very much nor should they be fondled much.

The person must not involve himself in occupations that do not contain righteousness (Dharma), wealth (Artha) and pleasure (Kama). Without going contrary to these pursuits one should carry on one's activities. One should avoid the extremes as a policy as the middle mean is always the best.

One should not see the Sun for a long time. One should not carry heavy weight on one's head, not see objects in a continuous manner, one should also not see objects that are minute, bright, filthy and unpleasant.

Before getting exhausted the person must stop the actions of the body, speech and of the mind. Should not keep his

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knees above for long period, keeping the legs folded at the knees and erected while lying or while standing on the hands keeping the legs up.

Jobs

The activities in which the person should not involve himself include the following -selling, brewing, and distributing free or receiving wine.

Review of behavior

If a person continuously reviews how his day and night are passing and subsequently adopts the appropriate way he would never become a victim of sorrow.

Food

For maintenance of health, the habit of using all six tastes every day during all the seasons is ideal.

Natural Urges

One who is desirous of happiness in life and hereafter should control the urges of greed, envy, hatred, jealousy, attachments, desire and the like. One must gain control over his sense organs as well.

Cause of Good Health

One who indulges daily in healthy eatables and activities , who discriminates the good and the bad of everything and subsequently acts wisely , who is not too much

attached to the objects of the senses, who develops a habit of charity a habit of pardoning and keeping company of good individuals only, remains free from all diseases.

Codes and conducts of society life is described very clearly in Brihatrayee. Here to avoid repetition, commonly advised advices are taken into consideration. Charak Samhita's Sutrasthan , Sushrut Samhita's Sutrasthan and Vagbhat's Sutrasthan elaborate codes and conducts of society life in a very interesting way.

Codes and conducts of food culture

Ayurveda, the science of life mentions food or Ahar as pillar of Ayurveda. Ahar, Nidra and Brahmacharya are three pillars of healthy life. Out of them, Ahar occupies first position. It denotes its importance in health building. One may get confused over the word 'Food Culture', but it is true that Ayurveda along with dietetics of a person describes food culture also.

In our modern era, we do not have enough time to eat also. We eat by walking, running, talking on a cell phone, while writing, doing some work and very routinely watching a T.V. is this a way to have our meal? Was this a way of our ancestors of having food? Answer is certainly not. They had a unique way of food eating, cooking, and serving also. This is food culture. We changed it according to our need and adopted many diseases.

According to our Indian culture and Ayurveda also, the sacred fire resides in our stomach. We offer food like a Samidha in it. This sacred fire digests food and human body is nourished. To have food is a sacred process which is to be done with purity, cleanliness and with great respect. Are we respecting this sacred fire of our stomach? Certainly not.

Mental status of a person also affects this digestive power. When our mind is indulged in some other work of emotions this digestive power works irregularly inviting many new diseases. Imagine if we are eating very good , healthy food watching a film with much violence or some sorrow or cries , can we feel the taste of that delicious food? Will that much of nutrition be gained. Not at all. This is changed food culture. We need to come out of it. Let's understand the codes and conducts of food eating, food culture of Ayurveda and let's try to go back to our food culture.

Importance of food

Complexion, clarity, good voice, longevity, geniuses, happiness, satisfaction, nourishment, strength and intellect are all conditioned by food. Professional activities leading to happiness in this world, Vedic rituals leading to abode in heaven and observance of truth Brahmacharya leading to salvation are all based on food.

The best medicine is food. Just by giving proper food one can be cured. Even medicines seek shelter of food. So food be termed as ‘Mahabhaishajya’.

Ashta ahar vidhi visheshayatan (Eight special aspects in the procedure of cooking food) They are Prakriti, Karan, Samyog , Rashi , Desh , Kal , Upayog sanstha and Upayokta.

- Prakriti – Prakriti is nature. Each and every raw material is having its own qualities. One should keep in mind that the thing which we are eating will work on our body by its inherited properties. Prakriti of an eater and prakriti of a food should match each other properly or else it will lead to diseases. Like if a fat person consumes Masha lentils and flesh, it will increase his fattiness and cause Kaphaprakop, he should better opt Mudga lentils.
- Karan – karana is transformation of gunas from one to another or to raise the capacity of original gunas. For ex- curd is abhishyandi but buttermilk light.
- Samyog – samyog is combination, sometimes combining two dravyas do a great work than singly or sometimes hazardous.
- Rashi – rashi is quantity. The quantity of food we consume at once or in a day decides wellness and illness of our body.

- Desha – one should always think of place of food. i. e. from where the food stuff is originated. Like drugs and vegetabels from coastal areas are heavy, sheet, unctuous in nature and that of deserts is ruksha, light.
- Kal – consumption of food according to kala has a special attention. Rutucharya explains it better.
- Upayog sanstha – it is the rules and regulations of consuming food.
- Upayokta – Upayokta is a person who consumes food. It is the last but the most important factor of these eight special factors of food culture.

All these eight special aspects are very much important i

Codes and conducts of food eating

To consume scientifically cooked food in a proper way also plays an important role in maintaining health or else its mere stomach filling. There are some codes and conducts of food eating which include how to eat and how to not.

One should not eat

- Not wearing precious stones in hand
- Without bathing
- Without worshipping the deity
- Without wearing clean clothes

- Without feeding parents, teachers , dependents and guests
- Without cleaning face , hands and legs
- In dirty utensils
- Untimely
- In a crowd
- Without sacrificing to Agni
- Without recitation of mantras
- Unpleasant place
- One should leave something in a plateer after meals except dadhi, lavan, sattv, madhu, ghee.
- One should not eat curd at night
- One should not eat excess of water after meals and also during meals

Food culture or how to eat?

- One should eat hot, unctuous food in proper quantity i.e. one portion of stomach for food, one for liquids and one for the movement of doshas. Ushna and snigdha bhojana increases taste of food, enlightens agni, digests food, it helps to pass flatus , increases strength, vigor, beauty and health.
- One should eat at that time only when previous food is digested, as overeating leads to agnimandya which causes aam and thus welcomes many diseases. Excess intake of food disturbs tridosh balance leading to various digestive disorders. Food taken in a proper quantity gets

digested easily and agno works with a great strength.

- Combination of two's having different Veerya i.e. potency should not be consumed.
- One should have meals in a pleasant place with all preparations. Pleasantness calms down mind and hence good digestion occurs.
- One should not take meals in a hurry, food taken slowly, hurriedly, talking, laughing disturbs digestion. One may overeat or may remain hungry or the food may enter wind pipe causing coughing.
- One should eat wholeheartedly by examining himself properly.
- Ayurveda does not allow anybody for hard core dieting, though in the treatments of santarpanajanya diseases. Langhan is one of the treatments but that too upto a certain limit. Less quantity food consumption's hazards are also explained. It may lead to death also
- One should not eat by holding natural urges.
- The sequence of tastes in meal should be like madhur, guru, snigdha, manda and sthir food be consumed at first. Then amla rasa be consumed. The meal should sum up with all remaining tastes and qualities opposite to first one. (36)

Ayurveda defines codes and conducts of food eating along with balanced diet. The one who understands these small

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but important facts becomes healthy, fit and happy. The one who wants to be fit and healthy should relate to codes and conducts of food eating.

Sushrutacharya's view

One should not eat without gems on hand, without taking bath , with damaged clothes, without reciting mantras, without offering oblation to gods, without making offerings to forefathers, without offering food to preceptor, guests and dependents, without purifying fragrance and garland, without washing hands, feet and face with unclean mouth , facing towards north , depressed in mind, having disloyal, undisciplined, unclean and hungry attendants, in unclean plates, in improper place , untimely and in crowded surroundings, without making offering first to fire, without sprinkling with water, without purifying with mantras, with contempt, dirty meal served by the opponents. One should not take stale things except meat, salad, dry vegetables and fruits.

Sushrutacharya in sutrasthan's last ie.in 46th chapter emphasizes on food culture and pays attention towards advantages of good food eating culture. His important quote is -

During day, heart is bloomed like lotus and as such, of awakened person, even in state of indigestion food is wholesome in night due to non – moistening of dhatus. On the contrary, during night particularly under sleep, heart is

faded and dhatus are moistened and lax, hence in day, in state of indigestion, food is not wholesome.

Discussion

Bruhatrayee of Ayurved is a treasure of basic principles of treatment. It advises individual as well as social life of human beings. It mentions codes and conducts of human being to live healthy social and individual life. In real sense just like constitution Bruhatrayee has drawn codes, conducts, ethics and principles of human being.

It explains pedagogy of Ayurveda in a very systematic way. Attention is given on to student also along with teacher. Selection of student as well as selection of teacher is also advised. Duties, responsibilities, codes, conducts, ethics and principles of profession are explained very deeply. Profession of a physician is very noble. Hence, the physician must be very keen to obey his duty rules deep heartedly.

Be it Charak Samhita of Kayachikitsa , Sushrut Samhita of Shalya or Acharya Vagbhata's Ashtang Sangrah and Ashtang Hriday great attention is paid over the society manners and etiquettes. Codes and conducts of society living are explained taking into consideration all aspects of society life. Be it a dressing sense or generosity towards small insects like ants. If followed, codes and conducts of society life will certainly lower down the ill health status of society.

Today we Indian people are losing our food culture day by day and entering into the world of diseases. To follow codes and conducts of food eating of Ayurved is the only success key to it. Good food, good eating practices naturally will build good health of an individual and of a society.

Conclusion

How to behave, what is to be done and what not are the questions asked about anything, the answer to these question is codes and conducts. Codes and conducts of a society life certainly discipline the society. Ethics and principles of any profession make it transparent and healthy, and in a transparent, healthy atmosphere a healthy society develops by developing and building good individuals.

The same way the food which is taken is to consumed along with some rules. These rules develop codes and conducts of food eating which reduces chances of diseases and builds healthy mind, soul and physique.

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